

THE
NEW JERUSALEM MAGAZINE.

VOL. IV.—NEW SERIES.—No. 7.

SEPTEMBER, 1880.

SERMON.

“Seek ye Jehovah while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him, and to our God, for he will abundantly pardon.” — ISAIAH lv. 6 and 7.

So far as we realize that the Word is divine, so far we shall feel that through it the Lord is now speaking unto us. And the province of a sermon is simply and solely so to present the Word, that our love of it and our interest in it may be increased, that our understanding of it may become deeper and more clear, and that our determination to be governed by its precepts in our every-day life may be stronger and more decided. It is not its province to exhibit human sentimentality, to present the opinions of men, to show forth human ingenuity, or to magnify the dignity of human nature.

“Seek ye Jehovah while he may be found.” Wherever the Word is known and its influence felt, there it is known that Jehovah or the Lord is everywhere present. He who created all things, by his presence supports all things. He is unchangeable, and the life proceeding from him which creates anything or brings anything into existence, by its never-ceasing flow is continually creating it, *i. e.* is continually keeping it in existence. Preservation is nothing else but perpetual creation. If life from him should for one moment cease to be received by anything, that thing would

instantly cease to be. It is his presence alone which causes everything to exist that does exist — by the Word, *i. e.* the life from him, “all things were made that are made.” It cannot therefore be said of him, considered in himself, that he is at one time manifest and at another time hidden. It is not in relation to him, nor on account of anything existing in him, that he is spoken of in the Word as if he were sometimes to be found and sometimes not to be found.

But still it is true in relation to man, that the Lord is sometimes absent and sometimes present,— that he is sometimes hidden and sometimes manifest,— sometimes to be found and sometimes not to be found. For although, as regards space, he is as near to us at one time as at another, because he fills all space notwithstanding he himself is without space,— and although when considered as to himself, he is spiritually as near at one time as at another, yet we may turn our back towards him and not see him,— we may shut our hearts against him and have no perception of the blessedness of his presence. The earth is as near to the sun at our midnight as at our noonday; yet what chilliness of darkness is felt in the one, and what genial brightness in the other! Indeed, the earth is actually much nearer to the sun in our winter than it is in our summer, yet what death and icy bondage holds vegetation during the one, and with what life and elasticity of freedom does it rejoice in the other! And these changes arise from no change in the sun, but simply from changes in the position of the earth in relation to the sun. Corresponding with these are man’s spiritual changes in relation to the Lord. Hence in the Word, which is mercifully adapted to the ideas of men, being written according to the appearances to them, it is sometimes said, as in JEREMIAH (xxix. 13), “Ye shall seek me and find, when ye shall search for me with all your heart, and I will be found of you, saith Jehovah,”— and sometimes it is written as in HOSEA, v. 6: “They shall go with their flocks and with their herds to seek Jehovah; but they shall not find him; he hath withdrawn himself from them.”

The Lord is always found when he is sought with all the heart. And he is always to be found, so long as we are not confirmed in our evil loves — so long as the heart is not shut against him. For he not only always stands near and ready to be found, but he is unceasingly operating and striving to turn us towards him — to put us into such a state that we can find him. For it is he that is saying to every one, "Behold I stand at the door and knock," etc. And it is because we do not hear his voice, nor open the door, that we do not know that he is standing there. And we may go with our flocks and our herds to seek him, and bring a multitude of sacrifices; yet we shall not find him, until with the deep and earnest sincerity of the heart we will to give up all for his sake, as the Egyptians gave up their bodies and their lands unto Joseph that they might be saved from death.

But still he may be found so long as we are not confirmed in the love of ourselves or the love of the things of this world as our ruling loves. He may be found, so long as remains are not destroyed — *i. e.* so long as those states of innocence, and religious feeling, and of love of parents, and instructors, and playmates, and of humility, and reverence, which are implanted during infancy and childhood, are not lost by persisting in living afterwards according to the dictates of our own wills — for through these alone can his influence reach us, and his turning or converting power affect us. Thus it is possible, indeed, for us to find him during our life in this world. But the probability is lessening in a rapid ratio, even here, at every instance of wilful neglect. Every well-known duty deliberately omitted, every influence of the divine mercy unresponded to or resisted, every breathing of the Holy Spirit which "bloweth where it listeth and of which we hear the sound, though we know not whence it cometh or whither it goeth," every such breathing from which we avert our faces and shut our bosoms, causes something of our remains to retreat again to the inmosts of the soul — something to disappear which cannot

again return — and consequently shuts some one of the avenues through which the omnipotence of Divine Mercy can act upon the heart.

We can now see something of what is signified by the command to “seek Jehovah while he may be found.” We can see that it means not only that we must seek him while we live in this world, but that we knowingly pass not in neglect any influence of his Holy Spirit. If we come not to seek him while in this world, we cannot indeed find him at all, nor reach any place among those who live and rejoice forever in his presence. But if we knowingly and consciously omit to seek him during any particular state of our life in this world in which he is to be found, that particular state is lost to us. We all know that there are times when an influence from above makes us humble and lifts us above the world; when heavenly sunshine falls serenely around and makes us realize the selfishness and worldliness of our ends and pursuits; the grossness and evil of our affections, when heavenly impressions are made, when some peculiar good has an influence over us, and breathes a heavenly atmosphere all around. These influences flow in upon us through our remains. If we suffer them to pass without any co-operation on our part, *i. e.* without any sincere desire and consequent effort towards having them return and become permanent, that particular state cannot again return. When Peter, James, and John were on the Mount of Transfiguration, Peter said, “Lord, it is good for us to be here, if thou wilt let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.” He felt the blessedness of that state of spiritual elevation, and earnestly desired to have it made permanent, by making permanent abodes for the heavenly visitors. So when we are visited by the heavenly influences of our remains, it should be our desire and effort to make them permanent, by refusing to do or to indulge anything that will shut our hearts against them. If during our study of the Word and of the doctrines drawn from it, if during our worship and the preachings from the

Word, truths come to us in light, in their glory, in the brightness of their power, we care not to build tabernacles for them, but still cling to the evils that they plainly showed us must be renounced, we have shut the heart against something which can never again return. Some state resembling it, something partially the same may possibly, by repentance, be again presented, but never again the same. According to the degree of wilfulness and deliberateness with which we have turned away from, instead of seeking, him while he may be found — *i. e.* according to the degree of our rejection or neglectful treatment of these influences from heaven, a state more or less similar, a state more or less inferior, may or may not again come—but if there be anything knowing, deliberate or wilful in our rejection, something of remains has retreated to the interiors not again to return; for our own free choice has closed some avenue, or calloused some portion of the heart. Wherefore the divine mercy which wills the highest blessedness and salvation to all, comes forth in the command, "Seek ye Jehovah while he may be found.

"Call ye upon him while he is near." The Lord is found or not found according as the heart is turned towards the Lord or towards one's self. But he is near or distant according to our faith in him. In the spiritual world thought respecting any one from desire to see him produces manifest presence, because such thought is really spiritual presence. When we think of any one in this world in this manner, the mind or spirit of that one is present to us. Indeed, what else is thought respecting any one, but the bringing of that one before our minds. It is our realizing belief in anything, a full confidence that it will surely take place, that causes it to be felt as near. So the Lord is near when we have a living belief in him. Thus we may see that to seek Jehovah while he may be found, is a command which has relation to the heart of man—to his will or love—but that to call upon him while he is near is a command addressed to the spiritual part of man, to that part which believes in him, to that part

of his mind where genuine faith resides. For throughout the Word there is a union or divine marriage of divine goodness with divine truth — which union is often manifest in the letter, coming forth in the two-fold phrases or expressions of which the text is full and which so particularly abound in the Prophets and the Psalms.

“Call ye upon him while he is near,” is therefore a command not to let those states wherein divine truths are bright, and have power with us, to pass without our co-operation. If these messengers of the Lord are treated with neglect they may not again return. When the angels appeared unto Abraham, to Lot, and Manoah, they were received and entertained with reverence. When truths shed their light around, and their influence affects us, keeping the pride of our natural mind in check by their power, making us feel our own uncleanness and insignificance, loosening our anxieties and unfastening our thoughts from worldly things, carrying us upwards as upon a mountain, bringing eternity before us, presenting the Lord in the majesty of his infinite mercy, and his kingdom in its blessedness and beauty, as the only worthy objects upon which our minds should delight to dwell, then the Lord is near. And we call upon him, when we inwardly pray, *i. e.* when we desire and intend and endeavor to have these truths rule us and rule in us, when we shall have descended from our mountain elevation. We call upon him when we inwardly desire and thence outwardly strive, to have the things of his kingdom stand first with us, and labor to bring forth the principles and the laws of it into our lives, while we are engaged in our worldly occupations. But we do not call upon him, when we sit in passive and selfish enjoyment of the exhilaration and temporary elevation produced by their presence, but as soon as we move in action, we step again as fully as ever into the selfishness and worldliness and sensual grossness of our common life. We do not call upon him when we feast our eyes upon the dignity and beauty of these angels of his, who by his command have appeared at our gates, and our ears

listen to the music and the heavenly wisdom of their discourse, but we invite them not to pass our threshold and offer them no entertainment nor abode in our house.

"Let the wicked forsake his way and the unrighteous man his thoughts." Here again is a twofold expression, which is no more a repetition than the left hand is a repetition of the right. The *way* of a man is the course of life to which he is moved by his will; his thoughts are the exercises of his understanding. To "forsake his way" is to resist the course of his own unregenerate will. And this includes not only the ceasing from outwardly evil acts, for the most selfish man who is shrewd enough to know his own interest will do this, but it requires that they should be shunned as sins, because they are violations of the divine commands; that we should turn from the selfishness and worldliness of our ways, even when our outward acts do not seem to violate the divine commands. For a man's way or course of life may be nothing but selfishness and worldliness, and yet he not commit an immoral act. And this is always the case if we are not inwardly looking to the Lord.

Evil thoughts may be insinuated by evil spirits, even into the minds of those who are undergoing the process of regeneration. All that is required is that they should be turned from and not knowingly indulged. All evil begins to manifest itself in the chambers of imagery in the mind, in the imagination and its thoughts. Indulgence of the thought leads directly to act, and shows what kind of spiritual company we love to keep.

"Let him return to Jehovah and he will have mercy upon him, and to our God, for he will abundantly pardon." Here again occurs the double expression so frequent in the Word, especially in the prophecy of Isaiah. For Jehovah is the name of the Lord as to his essential divine love, and this love it is which has mercy. But God is his name as to his divine wisdom or divine truth, and it is the divine truth by which all are judged. For when John saw the great white throne and him that sat upon it, and all the dead small and great

stand before God, and the book of the life of each and every one was opened, then another book was opened, the book of the Lord's life, or the Word (for he fulfilled, or lived out, the whole Word while he was in the world), and as the book of the life of each one agreed or disagreed with THE Book of Life, or the Word, so was he saved or cast into the lake of fire. So that they were judged, every man, according to their works by the divine truth. And that truth whose office it is to judge and convict, has also the office to pardon. He who forsakes the way of his natural will, returns to Jehovah, for he prepares the way of Jehovah in himself,—he opens the door for him to enter,—his will is open to the reception of the divine mercy, because he removes the only obstruction to its descent into him. "For the mercy of Jehovah is forever." It flows around all, pressing to be received, and therefore into the heart of every one who voluntarily denies himself and returns to him.

And he who returns "to our God" will receive "abundant pardon." He who opens himself to the divine truth that he may know it and do it—he who applies himself to the Word with earnest desire to understand and obey, and thus prepares in himself a highway for our God, will receive life and power therefrom to resist, to overcome, and to remove his evils. And when evils are overcome and removed the man is pardoned. For all that appears as punishment in the spiritual world is in reality nothing more and nothing less than the reaction of one's own evils upon himself; it is nothing else than the return to himself of the wrong and mischief which his heart had been intending and his hands had been doing unto others. This law of return is as sure and as universal there as the law of gravitation is in this world. Consequently there is no punishment, but abundant pardon, for all whose evils are removed by returning to their God, *i. e.* by the reception of the divine truth into the heart and life.

The divine truth is the truth of love and mercy. It is only the mode of operation of the divine love. Its judgment is the judgment of mercy. He who receives it into

his understanding only receives its light only, and not its heat or mercy. And this living light is ever exposing and opposing the evils of his heart and life; it is ever judging him and making it manifest that he cannot live in heaven. While the wicked that forsakes his way and returns to Jehovah opens his will to the reception of the divine mercy, and the unrighteous man that forsakes his thoughts and returns to our God receives the divine truth with its power of full pardon, because he receives it with a will to obey, and his judgment by it is a judgment to heaven.

THE LORD'S EXAMPLE IN TEACHING.

At the age of twelve years, a son of an Israelite entered upon the first stage of manhood; he began to learn a trade; he was considered marriageable, and, to some extent, he ceased to be responsible to his parents, and became directly responsible to the Church,—a "Son of the Law," he was called.

At this age our Lord went up to Jerusalem, not now as a babe, but as a youth in opening manhood; and, leaving His mother and Joseph, He went to the temple, and sat in the midst of the teachers of the law, both hearing them and asking them questions; and it is written that all who heard Him were astonished at His understanding and answers. To His mother's reproach for leaving them, He replied, as if with surprise, "Did ye not know that I must be about my Father's business?"

His sitting in the midst of the doctors, both hearing them and asking them questions, was His first attempt to do His manhood's work. He was not there simply to learn, but to do something by His questions and His answers.

In infancy He had been an infant, and His mind was stored full with the remains of infancy, especially with experiences of the delightfulness of the Divine Love, received by Him immediately and without measure. In boyhood,

He had been a boy, eager with boyhood's love of knowing, by virtue of which He had acquired knowledge of all things, natural, spiritual, and Divine, and especially a knowledge of all things in the Scriptures, seen by Him clearly and truly, but as yet only in a childlike way.

And now, in His early youth, with the development of youthful reason, came the desire to understand all things rationally, and also to help others to understand by reasoning and explaining. We may be sure that His effort was, on that memorable day, to bring out by force of clear reason something of the true meaning of the Scriptures, and to expose some of the inconsistencies and absurdities of the traditionary interpretations.

He did this in no unkindly spirit; but from a noble youthful impulse to reveal the Father as He saw Him, and to make known the Father's will as He understood it. And it must have been no small disappointment to Him to find that, reason as clearly, and point His questions as sharply as He would, He made no progress in teaching; that the cause of the errors and darkness that prevailed, was not ignorance or mental inability, but an intense love of self, and of superiority and domination, which would not see anything or permit others to see anything but what favored self-love, which would not understand that Jehovah is a God of Christian love, who desired of them charity, humility, and mutual service.

A little reflection upon the nature of youthful feelings will show that, to His disappointment at the nature of the difficulty in making Divine things clear to men was added the deeper disappointment in finding that His own heart was not free from natural ambition; that He had a natural pleasure in being clearer and quicker in thought than others, and that while the work to be done was to subdue the desire to excel others, and to communicate the delight of modest, faithful service, as the very foundation of a true knowledge of God, He Himself was as yet in no condition to do that work; He shared too fully the natural feelings of men; He had had too little

experience of the enjoyment of serving. From the splendid temple, with its imposing assembly of learned rabbis, and from His temporarily excited visions of brilliant teaching, He turned away to the obscure little village of Nazareth. He went down with His parents, and was subject unto them. And there, for eighteen years, he labored in humble occupation as a carpenter, learning to enjoy doing good from the Divine love of doing good, without regard to other reward.

In subduing the self-love in Himself, He conquered the whole kingdom of evil, whence come evil influences to Him and to others, and thenceforth He held them in check, and could entirely remove them from all who sincerely desired Him to do so. And, in learning to enjoy the Divine love in life, He learned to love all men as the Father Himself loved them, with an intensity of quiet, unselfish love, which would touch every innocent heart, and encourage every humble and contrite heart.

Having thus prepared Himself, He came preaching the good tidings of the kingdom of God. He taught neither science nor philosophy; and, except in the reproof of evil, He made use of no sharp reasoning; but He taught the ways of good life, the joys of good love, the nature of the Divine love as the one absolute, unselfish love of doing good to others, with no thought of exalting self; and the immediate presence of that love among men for the eternal blessing of all who would accept it and live from it.

All this "He taught as one that had authority, and not as the Scribes;" He did not appeal to traditions or to previous rulings of learned men, or use subtle reasonings, as was the wont of the rabbis; but He told simply what He Himself had lived, and knew to be both good and true: "We speak that we do know," He said, "and testify that we have seen, and ye receive not our witness."

Neither did He teach any more the Divine and heavenly mysteries to the learned doctors in the temple, to whom He at first attempted to explain them; to the poor the Gospel was preached; the common people heard him gladly. And

from His experience of how much more precious is the wisdom which they receive who are simple-hearted, and in the effort to live rightly — how much more of the nature of God there is in it than in the clearest reasonings and the profoundest learning that are lived from pride in learning and intelligence — He could now say from his heart, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes ; even so, Father, for so it seemed good in thy sight."

So new and unfamiliar to men was the love which He manifested, that even those who received most received very little. He could not then show them plainly of the Father ; He showed what He could, and clothed the rest in proverbs. His followers were simple people, not able to think clearly of spiritual things, nor to perceive spiritual influences distinctly. Therefore, He both expressed and represented the spiritual good that He would communicate to them by doing natural good : "That ye may know that the Son of Man hath power on earth to forgive sins. He saith to the sick of the palsy, I say unto thee, Arise, take up thy bed, and go thy way." And so, in His teaching, He continually presented the spiritual lessons, which He desired to give in natural images, which at once showed, to the simplest minds, something of what He wished to say, and was a perfect expression of the whole, for the instruction of men as fast as they should become wise enough to understand it.

The generous nature of wheat and vines and good trees that bore good fruit they understood ; and a life that should be generous and useful like them, they saw must be good. They understood also the character of tares, and thorns and brambles, and to point out the similarity of corresponding spiritual growths, was a wholesome and intelligible warning. By parables of a shepherd with his sheep, of fathers with their sons, and even of a hen with her brood, He illustrated to them the nature of the Divine love for men. By the imagery of a man leaving the ninety and nine sheep in the

mountains, and going to seek the one that was lost ; as, also, of the woman sweeping the house, and seeking diligently for the piece of silver which she had lost, and of the joy of both in recovering their treasures, he gave an idea of the watchful interest of a heaven of angels in the lives of men, and their joy in welcoming them to a home in heaven.

The blowing wind, powerful but invisible, was an illustration of the working of the influences of His Spirit ; the budding of the fig-tree, and all the trees, of the growth of spiritual intelligence in a new Christian Church ; and the ripening fields, of a spiritual harvest for the kingdom of heaven. By the washing of His disciples' feet, He represented both the absolute humility and generosity of His love for them, and their need that their lives should be purified by Him ; and under the figure of the bread and wine of the Supper, which He called His flesh and His blood, He offered His own love and power for good, and the thoughts of His own heart, for the nourishment of heavenly spirits in men.

By this constant use of parables, he showed that this "new doctrine" of His was in accordance with the very constitution of Nature, and of human nature, so that if these were to be trusted, He was to be trusted. And further, because His symbols were never chosen at random, but were the very expressions in Nature of the good and the evil things which He wished to describe, they are perfect descriptions. As a face expresses more of human character than any other account can convey, and as a man's works show the man more perfectly than any description of the man, so His parables in natural imagery, are more perfect presentations of heavenly truths than any possible explanation of them can be. They will come home to the simple, they will satisfy the wise, for ever and ever.

But besides the resort to the external world, by which He illustrated the nature of good and evil, and made known the true character of the Father, He appealed constantly to the Scriptures which were revealed from the Father. "Is it not written in your Law?" "Have ye not read in the book of

Moses?" "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." "Thus it is written, and thus it behooved Christ to suffer:" — are examples of His teaching. "I came not to destroy the law or the prophets, but to fulfil," He said; and of many things that He did, that is expressly said which is true of all, "This was done that the Scriptures might be fulfilled." Wherever He touched the Scriptures, He brought out from them their self-luminous revelation of the same perfect love which His life was manifesting. "All things whatsoever ye would that men should do to you, do ye also to them," was the meaning which He saw burning everywhere throughout the law and the prophets, and everywhere He brought it to view. In building upon Nature and upon the Scriptures, He built upon the universal bases of knowledge which God Himself had given to make Himself known to men. And He showed that they everywhere manifest, that they were created and revealed from the same Father, the same Christian Love, which was life to Him and was made known in His works.

THE LORD'S EXAMPLE IN DOING GOOD.

THE Lord as the Prophet teaches the way to himself, and so, to heaven; and, as the Priest, he leads in the way. He teaches the way by teaching his own truth; and he leads, by the good in his truth. When Mary sat at his feet, and listened to his words, the truths which he spake enlightened her mind; and the goodness of his love which filled his words made her love the truths so much that they formed her love into a likeness of his love; and this brought her to him, and conjoined her to him; filled her with himself, and introduced her into heaven. That is why he said that Mary hath chosen that good part, which shall not be taken away from her.

Whenever he wished one to do anything, his first thought was never that he would go and tell that one or teach him

what to do and how to do it; but he began to bring about his good and merciful end by first working within himself and doing it within himself. The form of his mind was such that he could not do otherwise. He came down from heaven; and so he began all his works where heaven begins. He began from the Divine, which makes heaven, and so he began from love and the goodness of love.

Whenever he saw one doing evil, his first thought was not that he would rebuke him; but the first emotion within him was one of exceeding great compassion and mercy. His first perception within him, respecting the evil, was that the suffering from the evil would, to himself, be unspeakably great. This perception and emotion of mercy, in him, came together. The two were as much in each other as heat is in light. He perceived the nature of the evil instantly; and, at the same instant, he felt the moving of his mercy. No thought, whatever, came before this perception, and no emotion, whatever, came before this one of mercy. So before he began to think he began to do; and the doing was to remove all love for the evil from himself; and this, not because he wished to escape from the suffering which it would cause himself, but because it was dreadful and killed men whom he loved.

Thus far, we have been talking together about him as he became and now is; but he was many years in becoming such as we have described him to be.

In his early childhood, he perceived that he must go out of his native land, and out of his birthplace, and out of his father's house, unto the land which should be shown unto him. He had many things to leave, a long journey to take, and a new land to see. While he was leaving those things, and taking the journey, we hear very little about him. We hear his voice only once; and while he was very young: "Wist ye not that I must be about my Father's business?" This was said by him at the age of twelve years. Even then he was filled with wisdom, and the grace of God was upon him. But he chose no disciples at that time. While

sitting in the midst of the doctors, both hearing them and asking them questions, astonishing all with his understanding and answers, he did not, as yet, regard himself as prepared to have disciples — learners. He was not, as yet, in possession of that land which was to be shown him; that kingdom not of this world; and until he was in possession of it himself, he could not give it unto others. But he had had disciples before he chose any: "He called unto him his disciples, and of them he chose twelve." While taking his own journey from a bad to a good land, he was helping others about him in their efforts to take the journey with him. These were more than twelve. He had been having more than twelve for some time; but out of all, early one morning, he chose twelve; and when he called these from their fishing-nets and places of employment they were all ready to leave everything and to follow him. At this time, he had acquired for himself those good things which he knew were worth having, and which he wanted others to have. The truths which he had been giving to all that could receive them made men out of children; but he now wanted to make children out of men; so that heaven could be in them, and so that they could be in him, and thus in heaven; and he could make them to be children by leading them to love one another as he loved them. When they wanted to know what "as" meant — "As I have loved you" — they looked at him to see how he loved them; and they found that he had come all the way to the places where they had been at work, and to all the places where they had been suffering; and that when he had come he had done for them all that needed to be done, or that could be desired, — giving relief now by instruction, now by encouraging words, and now by supplying their wants; or, again, healing, or raising from the dead; and when they reflected upon what they saw him doing, then they knew how they were to love one another; they knew the meaning of his words, "As I have loved you;" and they were to go and do likewise. Knowing what his life was at the begin-

ning of it, and what it had become at the end, we know much respecting his life between the two points. It was a very good life. There was not a day in which he did not increase in wisdom, nor a day in which the grace of God was not upon him more than it had been on the day before. His understanding grew better, and his answers were never less wonderful. But, in the long middle portion of his life, he did not put himself forward into public notice, as he began to do at the age of twelve years; just as John the Baptist "grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." He did not cry, nor lift up his voice, nor cause it to be heard in the street. He was occupied with more quiet and more delightful work. He was working over broken reeds; reeds that were crippled—bent over at a sharp angle so that their heads touched the ground. He was trying not to break them entirely off, but to lift up their heads, to straighten them, and to bind up their wounds; and was encouraging them to try to grow again. And the flax that had just fire enough in it to make it smoke, he did not quench, but encouraged it to give a clear light in the lamp. The little which people knew he was making the most of; and the little good in them he breathed upon and increased.

This, his almost unrecorded work, raised up a remarkable class of men and women about him. They grew up with him from his infancy. He was the living original, and they were made into images and likenesses of him. John, whom he loved, had been a long while in becoming what he is found to be at the time of the Holy Supper. The great strength of the disciples and women was the result of long growth. They had continued with him in his temptations; and for this he appointed unto them a kingdom, as his Father had appointed unto him. They did not increase in wisdom as much as he did, but as he did; and the grace of God was not upon them as fully as it was upon him. But they formed, what can never be again, the Lord's church while he was in the world; and the members of it said, It

is good for us to be here. But in himself, the quiet work of his unwritten life had made him such, that when at last he did appear before all men, the world went after him, they cried Hosanna before him; they blessed him that came in the name of the Lord. And when he led them out as far as to Bethany, and lifted up his hands and blessed them, he did not ascend into heaven from a naked mountain-top, into an empty sky, but he was carried up from the hearts of the men and women about him, into their hearts and into heaven. And those who were near, on the other side, cried, "Who is this King of Glory? Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in."

THE LORD'S EXAMPLE IN MEETING EVIL.

EVIL is sometimes called the devil, death, and hell. Perhaps the best name for it, if there is a better name than evil, a name which may help us to understand what it is — is disorder. Everything contrary to divine order is evil. When a man lives a disorderly life, when he lives contrary to the commandments, he is in evil and evil is in him. Let him turn from his evils, his unrighteousness, and iniquity, and do right; — let him live an orderly life and what becomes of this evil? It falls down, is cast out of him, and creeps away to find a place where there is disorder: and there is always one place where evil can find a home. Restore order in all the human family, in man, where evil originated, and order will be restored in all the kingdoms of this world, and in all God's universe. Jehovah came down and assumed the human that he might in and by that which he added to himself meet evil, overcome it, and restore order. Where there is great disorder things get lost. Man lost the wish as well as the ability to rise up and see and know his Maker, and so his Maker came down to him where he was, and adapted himself by means of the body and nature, which he assumed in the world, to man's capacity of

seeing him and knowing him. He came down as the divine truth. Jehovah as the divine truth was in our Lord, as man's soul or spirit is within man. In the Gospels our Lord tells us that he of himself can do nothing. But he did do something, and most wonderful works.

How did he do them? We wish to understand this, else how can we follow his example? He did them from the Father, or Jehovah within him. How? In what manner? He retired, as it were, into, or looked to, went to, prayed to, and communed with Jehovah, and Jehovah as the divine truth. He was armed with divine truth and then returned immediately into his human to meet, combat, overcome, and cast out evil: to restore order in his human and thence in this world. The battle-ground was in his infirm human, and let us remember where our battles must be fought; in ourselves, not in our neighbors.

Our Lord as to his human was like the external of other men. But from his childhood to his death on the cross he was continually changing as to his external or human, as well before he was thirty years of age as later. When he began his public ministry he seems to have been but little like other men. He was then so far glorified, he had so met and so dealt with evil, that he could then command devils and unclean spirits in other men and they must obey him. He met and overcame evil always in the same way, but to us it appears that he had more power over evil as a man than as a child, boy, and young man. We should try to understand how he met evil when he was most like us.

These examples we can find now, for his whole life is written in the Word. It was written before he was born. His example in meeting evil, which is most useful to us, nearest to us, and which we can follow most literally, this is to be found in the Psalms. He fulfilled the Word of the Old Testament. Moses, David and the prophets wrote of him, wrote his life, and his life is before us, his example for us. Swedenborg says, speaking of the Psalms, that by David the Lord is meant. All that David said to or concerning

God, all his cries for help, all his prayers and praises, supplications and thanksgivings, mean that the Lord's human, the Lord Jesus Christ so felt and spake, so cried to his Father Jehovah within him, so prayed and so rejoiced when he lived as a man in this world. And here we may see the Lord's loving kindness to his followers. Christians all along the ages have been trying to follow David's example. They have loved the Psalmist and prayed to God that they might be like him; and by the Psalmist the Lord is meant. How near our glorified Saviour, our Lord and our God has come to his followers—they not knowing it.

If we read the Psalms knowing that David represented our Lord, knowing that the words of the Psalmist are the words of the man Jesus Christ addressed to Jehovah, the Father within him and a part of himself; if we read knowing and remembering this we cannot fail to see that we can, and that we must, follow his example. Nor can we fail to see that when a child, boy, and young man, the Lord looked to, prayed to, and communed with his Father. We have no time to repeat his words here. They are touching words, and even as David's words have softened and comforted the hearts of all Christians. Sometimes they seem like the words of a frightened child, and sometimes of a cruelly tormented boy. He trembles, fears, is horrified, cries for help, prays to be delivered from his cruel tormentors.

Can we fail to see what we must do? He looked to his Father and then did all that the Father wished him to do. He is now our heavenly Father. He has promised to be with, yes, in those who follow him. He has said that without him we can do nothing. But we can and must do something. And so we must first look to, come to, pray to him; to our Lord in his glorified human, the Lord as our Father in heaven, and then do what we can do, and what we must do, to meet evil as he did.

Our Lord's example in meeting evil may be summed up in two words, prayer and work. We of the New Church often say "looking to the Lord," or acknowledging the Lord,

when we mean sincere prayer to him. Perhaps this is because so many seemingly meaningless and lifeless exercises are called prayers. The Lord went up into a mountain to pray, sometimes naturally, and always spiritually, and so must we always, spiritually. He came down or into his human to do his work, and so must we do our work in and by our external man in every-day life. He prayed first, so must we.

When we remember that Jehovah came down as the divine truth we should not forget that he did not separate the divine good. If we would follow his example in meeting evil, and continue to follow him more and more perfectly, we must not separate a good life from sacred truths. Truth that has not goodness in it is good for nothing, for it has no soul. Is not the weakness, the inefficiency, the lifelessness of all Christians as a body, or separate large bodies, New Churchmen not excepted, to be accounted for in the fact that so many try to come down or out into their external man, to go to their works with nothing but truths? Doctrines separated from life? May not New Churchmen be or become dry, hard, intellectual, stiff-necked, faith alone Christians, not feeling the Lord's presence as the divine good, as love, and life, but merely seeing his holy Word. We need, and we have, and if on the road to heaven we want a personal Father, Saviour, Lord, and Master, we can come to him, and he has said that they who come to him shall find rest to their souls.

We have such an abundance of truths by which we may be led into a good life, and it seems to us so important to man's salvation, that he should in freedom become good from seeing truths in a true light, and freely using them himself, that we seldom or never resort to persuasive exhortations, but we may venture to most earnestly exhort ourselves, and all that is within us, to pray and work.

THE LORD'S EXAMPLE IN REGARD TO DEATH.

WHEN our Lord came among men, he found them regarding death with superstitious dread. They held somewhat different views in respect to it; but all their views were false and fearful. Some believed that till the last day they would lie in their graves, and that the righteous among them would then rise from the earth, while the rest would remain dead. Some thought that the resurrection would extend only to the Jews; others thought that only the graves about Jerusalem and those into which some earth from Jerusalem had been cast, would be opened. Some could find no ground for this, or any faith on this point, in the law or prophets, and refused to accept the teaching of the Rabbis.

The best view held at that day was undoubtedly expressed by Martha, at the grave of Lazarus, when she said, "I know that he will rise again in the resurrection at the last day." At some remote period, a catastrophe would rend the earth, and the righteous brother would come forth, after his long sleep, to dwell again by the holy city. This was all. There was no knowledge of spiritual life, of life apart from flesh, of a kingdom not of this world.

Death had fallen like a blight upon the family, taking away its head to the earthy dungeon, and, when funeral rites, which were mere wailing, had been performed, there was no more to be done except to go daily to the grave, and lament the irrecoverable loss. Their only consolation, if such it could be called, was expressed in the Word, thus: "Call for the mourning women that they may come; let them make haste and take up a wailing for us. . . . Let mine eyes run down with tears night and day, and let them not cease."—*JER.* ix. 17; xiv. 17.

He came to these, sitting thus in the "shadow of death," and by his words, and especially by his example, did "guide their feet into the way of peace." It is evident that, to

people so devoid of spiritual thought, no clear idea of the other world could be presented. "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" But if he might not speak to them of all the truth, he could give them an example.

That he early became aware of the presence of the angels, and of their helpful companionship, we can see from many of his words, as when he spake of the angels guarding little children, and of those who took the poor beggar to be with Abraham. The fact of his birth without human paternity led him early to his true Father, and with that Father in heaven he learned to commune. This brought the angels to him, and, as with those of the Golden Age; they were manifestly present, ministering in times of temptation, and speaking with him on mountains, in night watches, of the death he should accomplish at Jerusalem.

Two facts he could show the people, and they, if they acknowledged them, would be lifted up above their dread, and be enabled to meet death calmly, thenceforth, and till a time of fuller revelation should come. First, he could show them that he understood it, and did not dread it; secondly, that he was lord over it, and could deliver from it, that is, from all the terrors which had attended it.

So he foretold his own death peacefully, saying, "I go unto the Father." "I lay down my life that I may take it again." "I go to prepare a place for you." So he stopped the funeral procession coming out of Nain, and gave the son back to his mother. So he went in where the hired mourners were lamenting over Jairus's daughter, and took her by the hand, and said, "Little maid, arise;" and she was alive again. So he went up to Bethany, after one had been dead four days, and, while he mingled his own tears with those of his heart-broken friends, he bade them roll away the stone and called to Lazarus within, and gave him to his people again, — a living witness of the fact that he was "the resurrection and the life."

To the Sadducees, whose contempt for mere traditions

led them to deny the common belief, he showed that in the law itself there was teaching as to the eternal life.

To his disciples, on the last night, he spoke of his going away, and when they questioned him further, showing that they knew nothing as yet of the heavens, he answered, "I am the Way, the Truth, and the Life." "Let not your heart be troubled; neither let it be afraid."

He must himself die, because then he would fulfil all the law of human life, thus giving up the infirmities he had borne in order that he might encounter and overcome all the enemies of man. And he would have died very gently, perhaps falling asleep during some twilight prayer, but that the hatred of man which had hitherto pursued him, demanded leave to regard him as a felon, and to seek by torture to destroy him, and to stamp out all the brotherliness he had inculcated.

Thus had they been permitted to abuse the Holy Word and its prophets, though they could not destroy. Thus would the unutterable mercy of the Lord permit them to order the death he should die, seeing that its great triumph they could not lessen. He had said, "Unto him that smiteth thee on the one cheek, offer also the other," and he said this because he loved submissiveness rather than vengeance.

He bore without resistance the unjust inquisition of Annas and Caiaphas. He stood still, bound and already exhausted, while the council heard its false witnesses, and uttered its decision against him. He went quietly to stand before Pilate, and then to Herod, and then to Pilate again. The face was already bruised and bleeding from the abuse of the soldiers; but he bowed without complaint and bore the dreadful scourging until they dared to torture him no longer, lest failing strength should rob them of the satisfaction of inflicting upon him that most frightful of deaths, unknown to Jews, unworthy of the vilest Romans, inflicted only upon slaves, — the death by crucifixion.

It was near ten o'clock in the forenoon, in a season as heated as our midsummer, when a guard of Roman soldiers

led through the streets of Jerusalem three prisoners, each bleeding from many wounds, each tottering under the weight of two bars bound upon the arms and crossed upon the back of the neck, — and one of these was he who had been teaching men how to die. Verily, the teaching was come to the proof.

A crowd lined the way, and joined the procession as it passed. How could the women fail to weep when they saw him sinking beneath his load, "his visage was so marred, more than any man, and his form more than the sons of men?" But he said only, "Weep not for me, but for yourselves and your children." The future, which he knew, would bring them agonies which even now more moved him than his wounds.

They reached the place; the soldiers kept back the crowd, while others executed the final deed. At such times, horrid imprecations were wont to rend the air, while the nails were driven through the flesh. All that was heard from him was, "Father, forgive them, they know not what they do." A grain of pity offered him wine, mingled with myrrh, that it might stupefy the sufferer, and, in a degree, diminish the agony. "And when he had tasted, he would not drink." There was work for him in that dread hour, lest the forces of hell, thronging upon him, might, for an instant, prevail, and extort one thought of bitterness. "Therefore he would not drink."

The crowd scoffed him with loud jeers. The two on either hand reviled him. But the hours of the torrid noon pass, and he made no answer, "even as the sheep before her shearers is dumb." The sun blistered the naked, festering flesh, but the spirit was looking above the flesh and the crowd. "The sorrows of death compassed me, and the pains of hell got hold upon me. I found distress and sorrow. Then called I upon the name of the Lord, O Lord, I beseech thee, deliver my soul."

A voice of another soul was heard at length above the taunts. It is one of the thieves who spoke. Overcome

by the very presence and bearing of him whom he first reviled, he prayed, "Lord, remember me when thou comest into thy kingdom." And in tones as sweet as when he spake the Beatitudes, he answered, "To-day thou shalt be with me in paradise."

Anon, he saw in the crowd the figure of a woman, reckoned old in Palestine, a widow and disconsolate. It was the cousin of Elizabeth, the wife of the Nazarene carpenter; it was she whose piety was his first teacher. Utterly crushed now, with her grief, as if a sword pierced her very soul, she stood with the beloved disciple, and looked upon her dying Lord, once her first-born babe. Again he speaks in tones of infinite pity, "Woman, behold thy son;" and to the dear disciple, "Behold thy mother." Command of sweet gratitude for all she had done and suffered; fair reward, — to be taken home and tenderly cared for till she should enter into her rest!

It was now three o'clock. Six hours of agony had passed. The end was near. Laying aside the Greek speech, which was used in conversing with the rulers and others at Jerusalem, he uttered, in the tongue of Nazareth, the words of the twenty-second Psalm, beginning, "*Eloi, eloi, lama sabachthani.*" The Psalm applied to this day, for it continues, "All they that see me laugh me to scorn. My tongue cleaveth to my jaws. They pierced my hands and my feet. I may tell all my bones; they look and stare upon me."

"I thirst," he said at length. A soldier dipped a sponge upon a reed in sour wine, and touched his lips in order to prolong the martyrdom. A momentary strength returned. The end had come. "It is finished," he said. "Father, into thy hands I commend my spirit." And saying these words, with a great voice, which hushed the crowd to silence, he "swallowed up death in victory," and "the stone which the builders refused became the head-stone of the corner."

On the third day, freed from all fleshly infirmity, he showed himself to his disciples; and several other times during the forty days before his final glorification, he sup-

plemented the example of his death with the evident fact of continued and enlarged life, thereby taking from them all fear of death by giving them an all-controlling trust in him. "Whether we live," said Paul, "we live unto the Lord, and whether we die, we die unto the Lord; whether we therefore live or die, we are the Lord's." (Rom. xiv. 8.) And the accounts of the martyrs are full of evidence to the effect that from the Christian the dread of death was utterly removed.

In the present age, we may read the story of our Lord's life on earth in a new light. We may look from a spiritual stand-point upon a work which has hitherto been viewed only on the natural side, and we may therefore enter more deeply into the meaning of his words and acts. This the best scholars of the day are assisting us to do by their wonderful thoroughness of research into all the story. So contemplating it, we should be the more deeply moved by it. After his example we should live, and in our dying we also should seek to be patient, peaceful, prayerful, in order that the sting of death, which is sin, may have no power, and that, coming into his higher world, we may "enter into the joy of our Lord." In the light of his example, —

"There is no death! what seems so is transition;
This life of mortal breath
Is but the suburb of the life Elysian,
Whose portal we call death."

SAMPSON REED.

SAMPSON REED, the youngest and last surviving of the children of Rev. John Reed, D.D., of West Bridgewater, entered the spiritual world Thursday evening, July 8, 1880.

His father (Rev. J. Reed) was regarded as a man of more than usually sound judgment. His advice was very often sought in differences between ministers and their

people, and perhaps no one was more frequently called upon to sit as member of an ecclesiastical council when difficult questions were to come before it. He was also a member of Congress for two terms.

His eldest brother (Hon. John Reed) was a member of Congress for sixteen years or more, faithful to his duties, unspotted in character, an able and much respected representative. He was also Lieutenant-governor of this Commonwealth for several years.

His brother Caleb is well remembered by all elderly New-Church persons, as an unusually clear-headed, active, and prominently useful member of the church; and for many years the able editor, and welcome contributor to the pages, of the *NEW JERUSALEM MAGAZINE*. He was always consulted on all important matters of the church, and his opinions were of marked influence.

Sampson, the subject of this notice, entered Harvard College in 1814. The acquaintance of the writer commenced on his joining that class in 1815. Mr. Reed always appeared to him as the opposite of superficial and showy—thinking deeply and speaking rarely,—never, indeed, unless the subject in agitation seemed actually to call for it. He sometimes, at least, if not often, had the highest mark of approbation on his compositions. One time is distinctly recollected, when several of us having received our compositions from the professor, and holding them folded in our hands on our way to our rooms, we saw, in the deep impressions of the professor's pencil, plainly on the outside of his, the word "Optimé." He stood very high as a scholar, and on taking the degree of A.M., in 1821, the leading part was assigned to him, and he delivered an oration on "Genius."

After receiving the degree of A.B., in 1818, he remained as a student in theology, and it was during this time that a much more intimate acquaintance with him began, which has continued through life; the writer being then simply a resident graduate. For after a year's active desire, grow-

ing more and more intense, to know who the Lord Jesus Christ was, and a careful examination and searching of the sacred Scriptures during that time, entirely alone, and unsuspected by any one, and being unable to find clear authority for believing what he earnestly desired to find true, he ventured to ask Mr. Reed, who had been studying for seven months, and Mr. Reed led him to Swedenborg.

Mr. Reed's love of the church was manifest in the beginning, and continued unwavering to the end. For had he not avowed his belief in the doctrines taught by Swedenborg, his own talents as well as his father's influence with the faculty of Harvard, and all so-called liberal Christians, would at once have secured to him one of the very first positions in that denomination. But, perceiving the need of a fully organized church in Boston, he, with his friend Mr. Wilkins, removed thither, taking humble positions, himself in the apothecary store of William B. White, and Mr. Wilkins in the bookstore of Cummings & Hilliard. Of these exceedingly limited salaries, although entirely destitute of any other means, they each paid every year one-tenth part to their pastor.

After becoming sufficiently acquainted with the business of an apothecary, he, together with Mr. Adonis Howard, opened a retail store in Hanover Street, opposite Elm, either on a part of the lot on which the American House now stands, or on one adjoining. Mr. Howard soon left in order to become the publisher of New-Church books, and Dr. Lowe became associated with him. The firm of Lowe & Reed, becoming gradually engaged exclusively in wholesale business, removed to more appropriate quarters.

It was during his stay in Hanover Street that he wrote an article, intended for the *North American Review*, and read it to the writer of this when alone with him in the store. The editor of the *Review* advised the publication of it by itself, as a book. This advice was followed; and thus the *Growth of the Mind* became presented to the public; in which work, although there is nothing of rhyme, or of

attempt at rhythm, there is yet some essential poetry of a very high order.

While Miss Harriet Martineau was on a visit to this country between the summers of 1834 and 1836, she expressed a strong desire to become acquainted with the author of *Growth of the Mind*.^{*} This was effected by her calling upon him, and having a free conversation with him.

Another trait of character, in both Mr. Reed and his brother, indicating plainly their love of the church, was their marked attention to all decided receivers of the doctrines of that church that were visitors at Boston. Their hospitality was exceptionally large. Many such visitors, however humble, were received and entertained with kind and generous liberality. Their households seemed always prepared for the reception of guests of this character. This from experience.

At all the meetings of our Convention and Association, Mr. Reed was sure to be present, unless there were circumstances peremptorily forbidding his presence. And during the whole time his mind was ever active, closely watching the course of things, quickly detecting any disturbance in the order in which the church should move, any threatening departure from its true orbit; but never speaking except in the attempt to preserve or restore that order. And when he spoke, he used no more words than were necessary in speaking directly to the point. He was a member of all the important committees of which laymen formed a part.

* The following, from the celebrated writer whose name appears at the end, will be of interest to our readers in this connection. It is found in the advertisements of books, in the edition of Mrs. Giles' *Man as a Spiritual Being*, published in 1869: "Hitherto I have known nearly nothing of Swedenborg; or, indeed, I might say, less than nothing, having been wont to picture him as an amiable but insane visionary, with affections quite out of proportion to his insight; from whom nothing at all was to be learned. It is so we judge of extraordinary men. But I have been rebuked already; a little book, *Growth of the Mind*, by one Sampson Reed, of Boston, in New England, which some friend sent hither, taught me that a Swedenborgian might have thoughts of the calmest kind on the deepest things; that, in short, I did *not* know Swedenborg, and ought to be ready to know him." — *Thomas Carlyle*.

With regard to the society of which he was a member, he stood prominent in all its uses for nearly threescore years. As one of the church-committee, and as Superintendent of its Sabbath-school, for a long course of years, he quietly and faithfully performed his duties.

The true acknowledgment of the uses he has performed is justly due to him, and while it contributes to his happiness, it also, so far, promotes our own good.

FUNERAL DISCOURSE.*

No event in life can be more interesting and important than the passing from this world to the spiritual world. It is like the gathering of the harvest at the end of the year, in which all the labors of the year are contained.

It is a part of the Lord's plan for us, as much as the harvest is the purpose of the sower. The death of the soul is the result of sin; but not the death of the body. The death of the body is a short sleep to the spirit,—a most sweet and restful sleep,—quickly followed by an awakening to new life.

The body it is that is infirm and suffers, becoming, as it grows old, like a prison to the spirit. The spirit is made for eternal life, and can grow wise, but not old. When, therefore, the spirit is withdrawn from the body, and awakes in the spiritual world, it has neither pain nor infirmity, nor any hindrance to free youthful activity, except only the habits of infirmity. These quickly pass away, yet leave the patience and gentleness acquired through the infirmity, to temper forever the returning vigor.

Another effect of the infirmities of the body is to make even the most familiar scenes of this world seem unhome-like. For the essence of home is freedom to exercise the deepest affections; and when these are under restraint from any cause, the spirit is urgent to recover the free activity

* Delivered at the funeral of Sampson Reed.

which is essential to feeling at home. The putting off of the restraints of the body is, to this extent, admission to such a state of freedom.

Still more does the entrance to the other life become a true going home, to those whose friends of youth and manhood—the friends who have been nearest through the joys and the labors of active life—are all, or nearly all, gone before; and a new generation, with new feelings, desires, views, and needs, is occupying the familiar fields of labor. The reopening of all the fountains of happy life that have ever been enjoyed, and the simultaneous recovery of all the faculties of usefulness are, to one who has been gradually losing such activity, like a most glad return to the full freedom and life of home, after the restraints of long journeying in an unfamiliar country.

To these causes of rejoicing, concerning him whose resurrection we celebrate to-day, is added this,—that, as far as can be known from the evidence of a long life, we know that he loved the things of heaven; that he loved to know and understand the Lord, who is the God of heaven and earth; that he loved the Sacred Scriptures, in which the will of the Lord is revealed, with unusual tenderness and reverence, and entered deeply and intelligently into their spirit; that he loved the doctrines by which the meaning of the Scriptures is laid open, studied them affectionately, and both received and shed about him a large measure of the heavenly light which they contain; and that, including and confirming all the rest, he loved the life which expresses these heavenly things; that he desired above all things else the establishment of a good church, a church taught of the Lord, and living from the Lord, intelligent in spiritual truth and faithful to the truth revealed, sincere and charitable, performing diligently and well the uses of a Christian community. We all know, and can testify, that he labored earnestly and efficiently in establishing such a church in himself, and was most helpful in establishing it in others; that he was independent and careful in the

study of truth, clear and patient in explaining it; that his counsels for the church have been comprehensive, charitable, and wise; that he has earned the confidence of the whole church by his uniformly intelligent and faithful discharge of the most important trusts; that to his friendly encouragement and wise advice, the church, in many individuals as well as in its collective bodies, is largely indebted for its progress; and that his life in the community has done much to demonstrate that the truth he loved and confessed is genuine Christian truth. And all these things are direct preparation for entering into the life of heaven and enjoying the happy things of heaven.

For there the Lord is present, and they who have learned to love Him, are in their joy when they perceive the mercifulness and the kindness of His love for them individually as well as for all; they who have loved the truth of heaven come into endless delights of beautiful wisdom; and they who have loved the Lord's kingdom on earth, become members of His kingdom in heaven, are loved by angel friends innumerable, and find the gifts which the Heavenly Father has given them, the means of usefulness exceeding their happiest dreams.

All this, we believe, has come to our friend.

As for us, we linger a little while yet in the world where the glories of heavenly goodness and truth are so veiled and obscured that we choose thoughtfully and deliberately between the pleasures of heaven and those of the world, — between the Lord and self. A few things we still have opportunity to give up; a few to learn to do well. And he who is faithful in these few things will find in the last day that he has learned the principles of many things; that they are the principles of the Divine life; and that in living according to them, he has received from the Lord some new forms of the Divine love of doing good, and has been prepared by the merciful providence of the Lord, not only to enter into the life of the heavenly kingdom, and to join the company of angel friends gathered there, but also to

bring to them new experiences of the Divine goodness, and new powers of ministering from that goodness to the spiritual progress of men; he will find that, in the obscurity of the earth, the Word of the Lord, as he lived it, has formed in him an angelic spirit which is fitted to become a living part of the heavenly community, and then first comes to the full enjoyment of its proper life when admitted to a mansion in the Heavenly Father's house.

BOOK NOTICES.

THE ROTCH EDITION OF THE FOUR DOCTRINES.

THESE little treatises have already been so often and so well translated that there is not so great room for improvement upon all previous translations as has been the case with some other books in this edition. Still, a great amount of work has been expended in the preparation of this volume, and with, on the whole, excellent result. We must congratulate the Rotch Trustees upon their emancipation from some of the idiosyncrasies which we think have injured the former volumes of their admirable edition. The word *celestial*, we have sadly missed as a translation of *coelestis*, when distinguished from spiritual, and now rejoice in its restoration. *Ownhood*, as an explanation of *proprium*, gives equal pleasure by its absence. There is yet opportunity for "cognition" to give similar pleasure.

The first treatise, on the "Doctrine of the Lord," retains to a great degree the text of the translation made in 1867, for the Massachusetts Association, by Messrs. T. B. Hayward, Benjamin Worcester, and John Worcester. The changes here made in that version are comparatively slight, and are generally improvements. We are glad to miss the word *prodigy* from the translation of several passages from Ezekiel, in n. 16. The important error in n. 32 is corrected. *Sequence* is better than *obligation* in n. 18, perhaps *consequence* would be better still. Many smaller improvements have been carefully made. On the other hand, "Who can

bear the day of His coming?" (n. 4) does not seem an improvement upon "Who can *endure*," nor upon the English version, "Who may abide." "Lest, therefore, a man should hereafter separate in the thought the Divine and the human," we think had better have been left "any man." In the sentence, "The reason why these things concerning the Lord are now for the first time published, is because it is foretold in the Apocalypse . . . that a new church should be instituted by the Lord at the end of the former, in which this subject will be primary" (n. 61), we would, by all means, substitute *doctrines* for *subject*; neither being expressed in the original, but the *instruction* being plainly meant.

These exceptions are few and not important; and, if we may be permitted to say so, the little work on the "Doctrine of the Lord," as it here stands, seems to us a very perfect translation.

The advantage, which we consider very great, of having a translation pass through several hands, by which individual peculiarities of understanding and expression may be eliminated, is lost in the remaining treatises of this volume, which appear to be original translations. The same intelligent thought is evident here; the same effort to present the meaning faithfully; but there appear also peculiarities, sometimes arising merely from excessive literalness, which seem to us objectionable.

The use of the *articles* is in many cases peculiar. In the following sentences we should prefer to omit all the articles which we italicize:—

"There proceed from the Lord *the* Divine Good and *the* Divine Truth,—*the* Divine Good from His Divine Love, and *the* Divine Truth from His Divine Wisdom."—S. S. n. 19.

"The Word is like *the* [a] ruby and *the* [a] diamond; like a ruby from *the* celestial flame, and like *the* [a] diamond from *the* spiritual light."—n. 42.

"The understanding is wise from spiritual light, and the will loves from spiritual heat; for *the* spiritual light is Divine Wisdom, and *the* spiritual heat is Divine Love."—D. L. n. 86.

"Since *the* internal acknowledgment of what is true is faith, and since faith and truth are a one, it follows that *an* external without *the* internal acknowledgment is not faith. . . . *An* external acknowledgment without *the* internal is a faith in what is not known."—D. F. n. 11.

The frequent introduction of the phrase "belongs to" is an effort to translate Swedenborg's genitives, which, in some instances, probably cannot be expressed in English, except by naturalizing

his form. Thus, in the "Doctrine of Life," we have, "Good belongs to the will; truth belongs to the understanding" (n. 36). "Thinking belongs to the understanding, and doing to the will" (n. 42); instead of the familiar, and, as it seems to us, more expressive and accurate form, "Good is of the will," etc. We especially regret this expression in the first heading of the "Doctrine of Life": "All religion belongs to the life; and a life of religion is doing good;" which we should prefer to see more simply rendered, — All religion is of life; and a life of religion is to do good.

As an example of excessive literalness, we read in the "Doctrine of the Sacred Scriptures," n. 37, "The Word in its sense of the letter is in its fulness;" and this phrase, "its sense of the letter," is retained throughout the treatise. We are aware that Swedenborg sometimes draws a distinction between *the literal sense* and *the sense of the letter*; but in this work he does not seem to intend any such distinction; for he speaks twice of "the natural sense, which is the sense of the letter," nos. 39, 63, which might set us entirely at liberty to use the English phrase *its literal sense*, instead of "its sense of the letter." This phrase is omitted in our translation from n. 63, cited above; but it is inserted in brackets in n. 75, where the need is not obvious. Perhaps the constant translation of *apud* by "with" should come under this head of excessive literalness; as in the sentences, "Angels and spirits are men, and . . . with them in abundance are all things that are with men in the world" (S. S. n. 70); "Good conjoined with truth makes the love and wisdom that are with an angel and with a man;" "An angel is an angel from the love and wisdom that are with him." (D. L. n. 32.) This, however, is not an original excess in this translation; but only one which we are not yet free from.

We are glad to see "a knowledge of correspondences" so generally take the place of "the science of correspondences." In S. S. n. 15, "*scientifica*" gives rise to the inadequate phrase, "matters of knowledge," where perhaps the real meaning is *mere learning*. "Ultimate" still holds its own where the English word *lowest* or *last*, may some day be preferred. Would not *lowest* be an acceptable substitute in the following: —

"Spiritual good is the highest, moral good is intermediate, and civil good is the ultimate." — D. L. n. 13.

Throughout the work, explanatory phrases are frequently inserted in the text in brackets. These, we think, might often be omitted without loss, and at other times would be better as foot-notes. In the first heading of the "Doctrine of Faith," — "Faith is the internal acknowledgment [or recognition] of truth"; which expression is frequently repeated; we would rather drop the inclosure altogether.

These criticisms relate to general principles. It does not seem important to dwell upon particulars. Some misprints we noted, and a large number of omissions, which are quite unlike Dr. Worcester's usually very careful work. These, of course, will soon be corrected in the plates. But, notwithstanding all the fault that can be found, much has been done to bring out the sense in a more clear and readable form than before; we only hope that the work may be perfected.

No index is prepared for this book; and, indeed, one is scarcely needed, the tables of contents are so full. But we may be allowed to express the hope, that in the indexes of future works in this edition references may be made to numbers and not to pages. So strong does the habit of referring to numbers become in students of Swedenborg, that one involuntarily turns first to the number, and is only reminded by his disappointment that the page was intended.

In the preface which Swedenborg published with these little works, he promised other treatises entitled "Angelic Wisdom concerning the Divine Omnipotence, Omnipresence, Omniscience, Infinity, and Eternity," and "Angelic Wisdom concerning Life," and it is of interest to know how this promise was fulfilled. In a letter to Dr. Beyer, Document 234, Swedenborg himself explains it thus: —

"About the promised treatise on Infinity, Omnipotence, and Omnipresence, — there are many things on these subjects interspersed throughout the 'Angelic Wisdom concerning the Divine Providence,' nos. 46 to 54, and 157; also in the 'Angelic Wisdom concerning the Divine Love and the Divine Wisdom,' nos. 4, 17, 19, 21, 44, 69, 72, 76, 106, 156, 318, and in the 'Apocalypse Revealed,' n. 961; these subjects will be further treated of in the *Arcana of Angelic Wisdom concerning Conjugal Love*: for to write a separate treatise on these Divine attributes, without the assistance of something to support them, would cause too great elevation of the thoughts; wherefore these subjects have been treated in a series with other things which fall within the understanding."

J. W.

SEBASTIAN STROME. A Novel. By JULIAN HAWTHORNE. New York: D. Appleton & Co. 1880. 195 pp.

THE fact that the son of the great novelist wrote this book, would be, of itself, a sufficient inducement to read it. The fact that the writer is a member of the New Church, might give rise to a hope that here, at last, we have the advent into literature of a writer of New-Church fiction. By this we do not mean the production of a story, in which some moralist is continually talking New-Church truth in season and out of season, while the remainder of the characters look on; nor do we mean such insipid tales as are written with a view to explaining doctrinal matters. It is easy to throw a tract into the form of a dialogue, or to make little incidents serve as occasions for lectures, and this has been done quite successfully in books we might name.

Such books, however, have no literary value. Whatever their success as tracts or lectures, they have no claim to be regarded as fiction, and the stories they contain are not worth criticising. But here is a novelist who is a New Churchman; and his book is a great story, written in the light of the New Age. This is what the world needs. It has had novels sternly religious, or weakly sentimental, or indecently exciting; but it has not had as yet novels which bring forth to view the celestial life in contrast with its opposite, which point out the true way of redemption, which describe the heavenly marriage, which make success to be the reception into the life of the principles of the New Church.

This is a high standard to attain at once, and a difficult one. George MacDonald approached it in his earlier works, but attained in the end to little more than spiritism. Mrs. Whitney, in her gentle way, which comprehends only good, approaches it, but somewhat dreamily. Julian Hawthorne has had the high design of realizing the true ideal, and he has succeeded nobly. Into a story whose thrilling interest is worthy of the son of his father, he has woven subtly the great truths which are to be found in the work on "Heaven and Hell," and he has given us a tale whose moral lessons, unlike those of many writers, will bear the test of careful criticism.

We have been so glad to speak of Mr. Hawthorne's success, and have said so much about it as scarcely to have left ourselves room to refer to the book in detail, and, indeed, we feel that every reader of our Magazine would do best to read for himself. If

he does so, he will linger with delight over the account of the heavenly marriage relation of Mr. and Mrs. Strome; will shudder at the utterly diabolical character of their son, Sebastian; will anxiously watch his career of exposure, degradation, and slow-moving recovery; will dwell tenderly upon the story of the little one who brought heaven near to two fallen men; and will rejoice with heartfelt and religious exultation over the final triumph of good over evil.

We may cite a few passages,—those in which the dying father says to his son:—"Sebastian, nothing has any strength except love. Without love you can do nothing. Love is life itself. Don't miss that life, my son. It was Christ's love that saved the world." (p. 77). And this about Mary Dene, "to young women like Mary Dene, charged with lively warmth, and born to material prosperity, religion appears more like a beautiful dream than a vital reality; it is a chaste ornament of life rather than the only thing which makes life alive." (p. 103.) And this especially, "you have put faith in yourself until now, as if a man should believe that the only light to be depended upon was from the lamp that he himself had lighted. Your lamp was a very brilliant one, that was your danger. God had to lead you through a darkness so much greater and more terrible. But, now that you know the helplessness of your light, God's light will rise for you."

We hope that Mr. Hawthorne's talents will receive the recognition they deserve, and that our own people especially will do what they can to extend the influence of so useful and noble a contribution to our literature.

T. F. W.

PURE WINE, etc. By DR. JOHN ELLIS. New York. 48 pp.

SEVERAL articles having lately appeared in our pages upon the true use of wine, an esteemed friend proposed to write his contrary views. Feeling sure that the views already expressed and deduced from the Word and the doctrines were correct, we did not accede to the request; but gladly furnished our friend with a copy of our mailing-list, so that he might carry out his alternative wish to furnish our readers with the above mentioned pamphlet. In order, perhaps, that there should be no mistake, we have received at short intervals, four copies; and have read one of them with care. We do not think it would be courteous to Dr. Ellis to argue with him in these pages, but we feel bound to say that his

pamphlet proves to us nothing but this: namely, that the immoderate use of alcoholic drink is a dreadful evil; that if one has acquired a depraved taste for it, it may be well for him to deprive himself of it altogether, not excepting its use at the Holy Supper; that Swedenborg gives no support whatever to the view held by Dr. Ellis, neither anywhere else nor in the extract quoted on page 34.; and that the Word cannot be teaching falsity when it speaks in a holy way of wine, as in the words of Isaiah: "Yea, Come, buy wine and milk without money and without price;" "and in this mountain shall the Lord of Hosts make to all people a feast of fat things, a feast of wines on the lees," and in our Lord's own words: "Drink ye all of it; I will not drink henceforth of this fruit of the vine until I drink it new with you in the kingdom of God."

This brief reference to the pamphlet has been made, it may be necessary to some to add, by one who has never tasted wine in a social or even in a remedial way; and who, before making some years ago a study of the subject, inclined to Dr. Ellis's view.

T. F. W.

THE UNDISCOVERED COUNTRY. By W. D. HOWELLS. Boston: Houghton, Mifflin & Co. 1880. 12mo. pp. 419. Price, \$1.50.

IN this, his latest effort, Mr. Howells interests, and, at the same time, disappoints us. There is little or no plot, which circumstance alone, it is true, is not necessary to make a novel successful, and there are not any strong or great characters. It has been tritely observed, that Mr. Howells' ideals are always drawn after a model; that his forte is not to originate, but rather to depict and describe that which he has seen or known. Scott once said to Lockhart, "If a man will paint from nature, he will be most likely to interest and amuse those who are daily looking at it;" and Foster, in his *Life of Dickens*, observes, "to be acquainted with English literature, is to know, that into its most famous prose fiction, autobiography has entered largely in disguise, and that the characters most familiar to us in the English novel had originals in actual life." Both of these remarks are true in a sense, as is also this, "There is no new thing under the sun." But the greatness of the artist is shown in the way he disguises; his success is complete if it can be said of him as Collins said of Johnson —

"Nature in him was almost lost in art."

Mr. Howells undertakes to deal with two subjects, either one of which would seem formidable enough for a volume — Spiritualism and Shakerism. The descriptive portions of the book are from a master hand, for in all things connected with natural scenery, Mr. Howells feels entirely at home. When, however, his pen comes to character sketching, his “disguise” does not entirely conceal the model. There is a lack of ardor and enthusiasm, just as in some paintings the finish is too fine. Often his characters, like his descriptive sentences, are so highly polished, the elaborateness destroys the enjoyment.

Mr. Howells has made an interesting book, and he shows considerable *cleverness*, after the English meaning of the term. The book will add to his fame; but we think he might have made still more had he allowed his principal character to pursue his investigations, ever so little, in those paths we have reason to believe Mr. Howells by inheritance and education is not entirely unacquainted with. The undiscovered country is the other world. The principal characters are Dr. Boynton, his daughter Egeria, and a Mr. Ford; the two last are plainly from models Mr. Howells has used before. Thrown into new situations and positions the disguise is fairly kept up. Dr. Boynton's loss of faith is but natural. For years his whole heart and mind had been devoted to an idea; when faith in that forsook him the reaction was great, and he lost faith in almost all things but God. It was weakness in the doctor to be upset by such a cause; but human nature is weak, and the tendency of his life had been towards weakness rather than strength, more as it were toward a phantom of truth, than the truth itself. Had he been permitted to live longer, he might have come under other and better influences, and had a happy belief in a life hereafter, in which case the book, it seems to us, would have possessed a power it lacks, although it is quite possible it would not have been as popular. There are many people who do not like the truth.

To ordinary spiritualism or spiritism this book gives a great blow. The following conversation between Brother Joseph, a Shaker, and Dr. Boynton, will show the manner in which the blows are given:—

“‘Oh, yes; we have all had some such intimations. Have you never read Elder Evans' account of his dealings with the supernatural?’

“‘No, never!’ cried Boynton, with intensifying interest.

“‘I will lend you the book. He tells some strange things. But we do not follow up such experiences. They serve their purpose and that is

enough. We try to live the angelic life. That will bring what is good in the supernatural to us, and we need not go to it.'

" 'I think you make a mistake!' said Boynton, promptly. 'These intimations are given expressly to invite pursuit. That is what miracles are for.'

" 'Nay,' returned the Shaker. 'They are no miracles, if you follow them up to see them a second time. We must beware how we make the supernatural a commonplace. None of the disciples knew exactly who Christ was till he was taken from them; and he has only appeared since to one doubter out of all the millions that have longed to believe on him. There is something in that. The other world cannot come twice to prove itself. Once is enough in miracles.'

" 'Then you disapprove of spiritistic research?' demanded Boynton. 'You condemn the desire to develop the dim hints of immortality which we all think we have received into certain and absolute demonstration?'

" 'Nay, I do not condemn any honest strivings for the truth under proper conditions.'

Again, when the doctor is on his death-bed, Mr. Ford, in reply as to what his religious beliefs are, answers he has none, the doctor says, —

" 'At your age I had none,' rejoined Boynton. 'Afterward, in circumstances of great sorrow, I embraced the philosophy of spiritualism, because it promised immediate communion and reunion with the wife I had lost. Neither before nor since that time has my theory admitted the necessity of certain — certain — formalities to which the Christian world attaches importance. But the influence of early teachings is very strong, and I cannot resist an inclination; it is entirely illogical upon either hypothesis, I know! If there is no life hereafter, then it is of no consequence whatever whether any reconciliation takes place. If there is a life hereafter, and it is a mere continuation of this, — a progress, a development under certain new conditions, — then the reconciliation can take place there as well as here. This is what my reason tells me, and yet I am not at rest.'

Here, in our opinion, the author missed a golden opportunity to prove, in one of his best-drawn characters, that "faith is the substance of things hoped for, the evidence of things unseen." But instead, when yet nearer his death than before, Mr. Howells makes the doctor exclaim, —

" 'It is because it is not spiritualism at all, but materialism, — a grosser materialism than that which denies; a materialism that asserts and affirms, and appeals for proof to purely physical phenomena. All other systems of belief, all other revelations of the unseen world, have supplied a rule of life, have been given for our use here. But this offers nothing but the barren fact that we live again. If it has had any effect upon morals, it has

been to corrupt them. I cannot see how it is better in its effect upon this world than sheer atheism. It is as thoroughly godless as atheism itself, and no man can accept it upon any other man's word, because it has not yet shown its truth in the ameliorated life of men. It leaves them where it found them, or else a little worse for the conceit with which it fills them. Yes, yes; I see now. I see it all.' "

Not all! For neither the doctor, Mr. Ford, or any other character appears to realize the hope that should come from the knowledge of Christ and the crucifixion. The book is one that should interest a New-Churchman. It is a little hard to get into the story, but once in, the interest does not flag. The ending of the book is sad. It is in these words:—

" 'If Boynton has found the undiscovered country, he has sent no message back to them, and they do not question his silence. They wait and we must all wait.' "

We think Faith does question, and true Faith gets this answer.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

"And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.

"And whither I go ye know, and the way ye know."

H. P. C.

MONTHLY NOTES AND COMMENTS.

Sampson Reed.

OUR readers will peruse with tender interest the tribute to the memory of our friend from the pen of his classmate and intimate associate, Rev. Warren Goddard, and the funeral discourse of Rev. John Worcester. Mr. Reed was so long connected with this Magazine as one of its editors that its pages are the repository of the great part of his literary work, and probably few have an idea how diligently he labored as a contributor, especially in the production of the earlier volumes. Besides these numerous articles, he published, as is well known, a highly-valued work on the *Growth of the Mind*, a little treatise on the correspondence of light and heat, and his recent *Life of Thomas Worcester*. In the

last book, he gave account of the early days of the Boston Society, and referred to the great services of several others who were Dr. Worcester's constant coadjutors. Of course he made no mention of his own connection with these matters; but the present generation do not need to be told that he was Dr. Worcester's room-mate in college, sixty years ago; that he laid aside his purpose of being a minister, in order, by devoting himself to secular work, to find means to assist in supporting the newly-formed Boston Society; that he was always a member of the church committee, and long its chairman; that he was superintendent of its Sunday-school; that he held wisely numerous positions of trust in connection with church funds; that he was a most useful member of the Massachusetts Association and of the General Convention, and that he lived to see small and despised beginnings gather strength far beyond his most sanguine expectations of what would result in his own day.

The extreme gentleness of his bearing, his great caution in dealing with all questions, and his reverent gladness in view of all success in New-Church work, have made an impression upon us all which time will not efface, and we submit to the removal of so helpful a counsellor in the conviction that his field of usefulness has but been enlarged, and that he has been gathered to those, his fellow-workers in the cause to which he gave his life, by whom he will be received to everlasting habitations. Having patiently borne for years the trial of being deprived of the use of his natural sight, he has now been taken where the eyes of the blind are opened, and where "the Lord God giveth them light."

Mr. Clapp's Memorial.

We are glad that the memorial presented by Mr. Otis Clapp and others, to the General Convention, was ordered to be printed with the Report of Proceedings, and that it was also referred to a committee which will report at the next meeting. The majority of New-Church readers will be surprised, probably, to find just what they all believe, stated in such a way as to give to the outside world the impression that a part only of our people hold, in this matter, the views of the memorialists. A careful reading of the document will show that its real object, however, is to draw forth from the Convention an expression on this point. There can certainly be no objection to this, although the Convention

does not meet to pass resolutions so much as to transact its business.

We would like to offer two remarks upon the subject, for the sake of suggesting, in the first place, that the well-intentioned enthusiasm which animates this paper should be carefully treated. It has led some people, if we mistake not, into spiritism under the idea that that very disorderly thing was the return of the ancient intimate communion of angels and men, which, while it will surely come some time, cannot be expected till after a long preparation in righteousness; and this same enthusiasm seems now to be leading people to the idea that there really are no religious bodies and journals which are opposed to the spirit of the New Age, and which uphold, even in a modified form, the tri-personality of God, or the headship of the pope, when yet we all know that such is the case, and that the quarters in which the truths of the New Church would encounter no opposition, if stated, are places here and there. And how else can it be after but a hundred years? It is our delight to discern and chronicle all signs of progress, but a blind optimism would only bring its devotees to disappointment.

Secondly, in regard to the ordinances, Baptism, for instance, we disclaim totally the view attributed to our people in the memorial, namely, that the ordinances, when performed in other bodies, are ineffective. This is certainly not the truth; and we differ from those who hold it, if any do, for then there would be no church on earth except in our little circle; when Swedenborg is all the time saying that the church is where the Word is read, and the Lord is worshipped. But, on the other hand, we know that the baptism performed by a tri-personalist minister introduces the person baptized, as is expected and intended, to that body, and brings him under the influence of those in the world of spirits who have been removed from it by death and are in process of instruction there; and therefore, if one wishes to enter the specific New Church, the same rite performed by a New-Church minister, is the best of all means of severing old associations, and of being introduced to the new one. This is clearly stated by Swedenborg in n. 680 of the "True Christian Religion," where he says of Baptism that "it is a sign in the spiritual world that one is of the Christians, where every one is inserted into societies and congregations there according to the quality of the Christianity in him and around him." We think the introduction of this truth into the memorial would save it from making a false implication, and also from an appearance of incomplete understanding of the subject.

The Theological School.

WE had the pleasure of attending the informal closing exercises of this institution, which, though yet in its infancy, has already been of great advantage to the church, and now seems to be thoroughly established. We were much pleased with the dignified bearing of the students and with their evident proficiency in the studies of the year. The place held at first by Rev. Thomas Worcester, D.D., seems to be well filled by his son, Rev. John Worcester, whose attainments in the branches most essential in theological training are supplemented by an unusual gift of teaching. Thus the most important branches, those of theology and exegesis, are in good hands. The ability of the instructors in other departments was made manifest by examinations in Hebrew, church history, and the natural history of Bible lands. Two of the students were already occupied in preaching; indeed, it has been the history of this school that its students have found occupation at once, and sometimes when their studies had only begun.

We are led to believe that the time has fully come for the permanent endowment of this institution. The world certainly needs it, and will be the better for its active usefulness. The plan of support by means of annual subscriptions is very well indeed, so far as it goes; but there is reason why a more secure pecuniary foundation should be laid, a charter procured, and a thoroughly arranged course of study made out. That we shall come to this is indisputable; but the question, whether or not we may have the full benefit of such a school, at any early day, depends very much upon the liberality and cordial interest of those to whom these words will come.

We are aware that people cannot be expected to contribute to a temporary school, which depends for its location, instructors, and policy upon the action from year to year of the General Convention, or of a committee of managers, and we hear with pleasure that steps are to be taken at once to give the institution a more permanent character, and to perform all that it is in our power at present to do in the great field of theological education.

The British and Foreign Swedenborg Society.

THE seventieth annual meeting of this old and useful society has lately been held in London, and opportunity was taken to review the work of recent years. The works of Swedenborg had

been translated into French, German, Polish, Italian, Icelandic, Welsh, Swedish, and Russian. The translation of one work into modern Greek had just begun. Some progress had been made in translating into one or more of the Indian dialects. An application for an edition in Dutch to be used in South Africa, was under consideration. The Society had lately offered a donation of books to the newly-formed Parliament Library at Athens, and had received a thankful response, asking for a "complete collection of all the volumes printed by your Society;" to which it answered with "two hundred and twenty-eight volumes in ten languages." The meeting appears to have been a delightful one, full of gratitude for the past, and of hopeful preparation for the increasing work of the future.

Faith in the Fact of the New Age.

A CORRESPONDENT lately sent to the *New Jerusalem Messenger*, a letter in which he urged the importance of placing at the head of all our Statements of Doctrine the declaration that the Last Judgment, prophesied in the Bible, has taken place, and that we live in the dawn of the New Age. Following this, he would have a statement of our doctrines as those of this New Era of Christianity. The Lord God made known to men, and continually present with them in and as the Lord Jesus Christ; the Holy Word manifesting the true nature of its inspiration; the way of life here and hereafter made plain; the reality and glory of the spiritual world revealed to men; and all this by our Lord through the instrumentality of his servant, Emanuel Swedenborg, — these, in the opinion of the writer referred to, should be presented in expansion of the idea that "the former things are passed away."

Since the Lord is the source of all life and truth, and since all religious doctrines depend upon the conception formed of Him, men have but obeyed instinct in putting first in their creeds their view of the Divine Being. But in the way of preamble, we believe it to be well to place in distinct language the glorious truth which introduces all the rest. As one who watches for the morning discerns first the day, and then greets the sun, and casts his eye over all that sun illumines, so it would be well to introduce our creeds with a glad announcement of the New Day. Indeed, the acknowledgment of this great truth is a test to be applied to

those who call themselves of the New Church prematurely. There are Unitarians whose Arianism is so high as to approach our view, and there are Trinitarians whose Modalism looks in the same direction; but, while glad of all this, and grateful for it, we must not over-estimate it, nor lose sight of the fact that, while all Christian truth is now blessed with the influence of the new heavens, we cannot fairly apply our name to any except to those who take it to themselves and desire to be of the New Jerusalem. This is our glad message which the Lord sends us to preach by word and deed throughout the world, — “Good tidings of great joy which shall be to all people.”

Calvinism and the Congregationalists.

Our readers will be glad to see the attitude of the *Congregationalist* newspaper towards Calvinism and doctrinal sincerity: —

“For ourselves, we never felt satisfied with the creed utterance of the Boston Council of 1865, because, after all possible explanations had been made thereof, the fact remained that it seems to pledge the Congregational churches of the present to a more entire reproduction of the dogmatic faith of our fathers than is actual among us. And the constitution of the existing National Council, adopted at Oberlin in 1871, has always seemed to us to be open to the same objection, in virtue of that vague yet most sweeping phrase, — ‘held in our churches from the early times, and sufficiently set forth by former General Councils.’ If such language be not intended to be applied strictly, it is a false pretence to use it. But, if employed in strictness, it surely defines the current faith of the Congregational churches of the land, as being more characteristically and universally Calvinistic than is really the fact. Honesty is the best policy, even in creeds.”

NOTICE.

ON account of the evident propriety of reference in our present number to the life and character of Mr. Sampson Reed, whose death occurred subsequently to the announcement of subjects for the September, in the August number, we have found it necessary to postpone to a future issue one of the promised articles — the autobiographical sketch.